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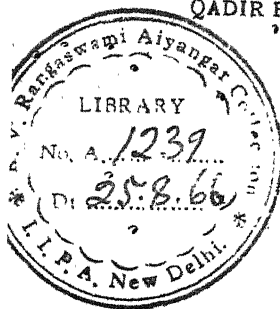
SOUTH INDIAN. MUSALMANS.

K. V. Ranga

A DISSERTATION

BY

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SOUTH INDIAN MUSALMANS.

INTRODUCTION.

It is an observation commonly made, that Indian Musalmans have, by their long residence in India amidst people widely differing from them in race, language and religion, been profoundly influenced by their Hindu environment. The statement applies with greater truth to the Musalmans of Southern India, where Islam as a political force was of but temporary duration, and where their number has always been too small and too scattered to preserve intact their original character. Interesting as should be a record of the way in which Musalmans have been influenced in the South, no such systematic account has yet been written. No doubt, references are made to this subject in various publications issued by Government from time to time, but the information contained therein is mostly meagre. There are also extant amongst orthodox Musalman families, *fatwas* and pamphlets condemning certain practices

as non-Musalman. Many of these practices have died out, and of the few that remain, one is not able to trace the origin, the records alluding to them having been written purely from a religious standpoint. Musalmans everywhere, are anxious to make out, that they are all one in their strict adherence to religion, and are endeavouring to disown and get rid of what are regarded as foreign excrescences. Many customs are thus passing away which grew out of Hindu influence. In the following pages an attempt is made to fix the record of such customs and to estimate how far and in what directions such influence has been exerted, in the hope that it may prove of some humble service to the student of Indian Sociology. And in doing so, it has been found necessary to enter into a preliminary study of the origin of the different sections of the Musalmans of Southern India. For, they do not form a compact homogeneous people, but are constituted of different races and tribes, which have at various times settled in the country or been converted from the native races and therefore the influence of Hindu environment upon them must have necessarily varied in nature and extent. The

materials available for even this much of history have been barely sufficient. Musalman historians have, as a rule, contented themselves with chronicling the political history of the times and, whilst they record the feuds and strifes, the campaigns and conquests of those in power, sometimes even the minutest details of their private life, they pass in silence over the influx into the country of foreign traders and *fakirs* and the gradual changes in the social and religious life of the people. It is only with regard to the origin of the Mappilla community, that a single Arab writer furnishes something approaching a story. The references to such subjects, found in the accounts of foreign travellers, are naturally superficial and meagre in the extreme. The traditions that have been handed down and are in some cases even recorded are too vague and conflicting. Oftentimes, the miraculous element plays such a predominant part in them, that one is at a loss to differentiate between fact and fable. Moreover, the events narrated do not appear in any satisfactory chronological sequence. The historic relics that one meets with in this connection, whether mosques or tombs, coins or

documents, give no information beyond certain names and dates and furnish but too scanty material to construct a connected account of the origin and rise of the different sections of South Indian Musalmans. Under these circumstances, the present venture cannot lay claim to any degree of completeness or finality.

CHAPTER I.

CLASSIFICATION.

The Musalmans of the Madras Presidency, according to the last Census, number 2,477,610 and constitute some 6 per cent of the total population. They are proportionately more numerous in the Deccan Districts, Madras City, and on the West Coast. More than a third of the whole number of the followers of Islam reside in one district, Malabar. They are returned as follows:—

Mappillas	...	...	906,879
Sheikhs	...	...	786,503
Labbais	...	...	406,800
Syeds	...	...	152,003
Pathans	...	...	95,206
Dudekulas	...	...	74,548
Moghuls	...	...	17,436
Jonagans	...	...	8,646
Marakkayars	...	...	4,651
Miscellaneous (Navayet, Mymon, Sharif, Bora, Arab etc.)	...	...	14,948

The classification adopted in the Census Report, though conforming to common usage, is not quite satisfactory. The term 'Labbai' is evidently made to stand in it for all Tamil-speaking Musalmans except the Jonagans and the Marakkayars. But it really indicates Arab origin and strictly speaking, should refer only to Jonagans and Marakkayars who use it as an honorific title. Its application in the above table, to other sections such as Ravuttans and Saheb-mars, is therefore a misnomer, as neither of these can lay claim to any sort of affinity with the Arabs. Besides, the class of converts in Malabar distinctly called 'Puislam (New Islam)', instead of being separately noticed, has been included in the mixed race of Mappillas.

For the present purpose, it will be convenient to divide the Musalmans of the South into three main classes :—

- (a) Foreign immigrants and their pure-blooded descendants.
- (b) Offspring of immigrant Musalmans and native women.
- (c) Native converts and their pure-blooded descendants.

What proportion each class bears to the other, it is not possible, however, to accurately determine. And this for two reasons :—(1) Among Musalmans there is the mutual right of *conubium* and *convivium*. The child takes the rank of the father whatever the mother's class, as opposed to the principle of the Hindu castes which do not permit this even in wedlock, except when the mother's rank is equal. (2) Though no foreign Musalman ever calls himself by any of the sectional names such as Mappilla, Marakkāyar, Jonagan, Ravuttan etc., many belonging to these sections assume titles such as Syed and Shaikh which are generally applied to pure-bred Musalmans. Nevertheless, it is possible without much disregard to truth to bring the different sections of South Indian Musalmans under one or other of the above divisions. As a general rule, Syeds, Sheikhs, Moghuls and Pathans come under the first ; Mappillas, Marakkayars and Jonagans come under the second ; and Dudekulas, Ravuttans and Puislam come under the third.

CHAPTER II.

ORIGIN.

I. Foreign Immigrants.

The advent of Musalmans to the South was ordinarily dependent upon the advance of their political power. Ever since the famous expedition of Malik Kafur (A. D. 1310), every successive wave of Musalman invasion left behind large deposits of soldiers and camp followers in the Deccan and the Southern Districts. The existence of the Bahamani kingdom for upwards of a century, and after its break-up, the power and influence of Golconda, attracted many foreign Musalmans who settled down with their families in the Dekhan. The destruction of these kingdoms by Aurangazeb (A.D. 1686) drove them to seek refuge further south where their number greatly increased during Musalman rule in Karnatic and Mysore. The descendants of these immigrants, Syeds, Sheikhs, Moghuls and Pathans, are scattered in all parts of the Presidency except the extreme north, west and south, where Musalman power never made itself felt for any considerable period. They are known by the general

designation of Dakhnis, which shows that most of them came to the South from the Deccan. From an examination of their anthropometric measurements, Dr. Thurston arrives at the conclusion that "their claim to be the descendants of Northern immigrants is no doubt justified."* They show the greatest preference for town life and are mostly found settled in military stations and old seats of Musalman power such as Bellary, Vellore, Trichinopoly, Arcot, Kurnool and Masulipatam. They have a decided partiality for public service, either civil, military or ecclesiastical.† They are most of them Hanafis which, though not accountable by most Musalmans, can be easily explained by a reference to the history of that sect. Imam Abu Hanifa (A. D. 702-772) the first of the four jurisconsults of Islam, lived in Irak, a province in Asia Minor between the Tigris and the Euphrates. His teachings naturally spread to-

* But he adds that 'well marked signs of admixture of Dravidian blood are present in some members whose dark skin and high nasal index betray their non-Aryan ancestry.' Madras Museum Bulletin. Vol. ii p. 56.

† The Inamdars and Khilladars all over the districts are generally Dakhnis.

wards the north and the east, the other two directions being bounded by sand and sea. Thus the Turko-mans, Afghans and Central Asian Musalmans,—in fact all races which came to India by the north-west passage, were of the Hanafite school of law. The Hanafis before they came to the South seem to have been much influenced by their residence in Hindustan, so that we find them imbued with many of the Rajput customs and practices of Northern India.

ii. Mixed Races.

Numerous references to the people and products of India are found in the works of Greek and Roman writers and as the chief sailors of antiquity were the Hamite or Cushite races of Arabia, these references may be taken to prove the existence of a connection between India and Arabia from the very earliest times. The Greek Agatharchides (B. C. 177), in particular, describes Sabæa in such a state of prosperity as could have been due only to an extensive trade in the rich products of India. He relates that the mariners of Sabæa sail in very large vessels

to the country where the odoriferous products grow and plant colonies* there. This influence the Arabs continued to exert till the rise and progress of Islam down to the thirteenth century gave them a predominance by which they were able to hold the sea and monopolise all intercourse with India.† Their trading emporia all along the coast had existed centuries before the Musalman conquest of the South. Calicut in Malabar and Mannar and Mauntay in Ceylon were their chief entrepôts of traffic.‡ Khafi Khan mentions that Arab agents were stationed as far as Masulipatam.§

The descendants of these Arab traders and in some cases refugees, who settled in the country and married native women, are the Mappillas of Malabar,

* Agatharchides—Vol. I p. 64 of Hudson's edition.

† The increasing knowledge of the peninsula is testified to by the greater accuracy of description of Arab geographers and travellers like Ibn Khordadbeh (870), Masudi of Bagdad (916), Edrisy (1100), Abulfeda of Damascus (1273) and Ibn Batuta (1313), and by their allusion to the fine cotton fabrics of the Coromandel, and the pepper and cardamoms of Malabar.

‡ There was even a close connection between the Maldives and the Mahomedan settlements on the Western Coast notably Cannanore resulting in a feudatory subjection of the islands to it.

§ Munthakhab-ul-lubab Vol. III.

the Marakkayars of Tinnevely, and the Jonagans of Tanjore. The physical type in all these cases has no doubt reverted to that of the most numerous class, the natives of the country.* But in many of their manners they closely resemble the Arabs, and like them, they are active and enterprising, much disposed to traffic and averse to agriculture. They belong to the Shafi sect—a fact which also points to their descent from Arabs who as a rule are Shafis. All of them acknowledge the Mappilla chief priest at Ponnani, who is a pure Arab by descent, as their religious head. And the chief pioneers of education among the Marakkayars and Jonagans, such as Hydurus Thangal, Bokhari Thangal and Makhdum Thangal, owe their learning to the great Arabic college at Ponnani.

(a) Mappillas.

The origin of the word is doubtful. Duncan says that a Kazi derived the name from *Mā* 'mother'

* Dr. Thurston points out that the cephalic index of the Mappillas is lower than the other Musalman classes of Southern India, being only 72.8. This is evidently due to the larger admixture with dolicho-cephalic Dravidians.

and *pilla* 'a puppy', as a term of reproach. Maclean considers that the word came from *Maha* or *Mahai*, 'Mocha' and *pilla* 'a child' and therefore translated it 'children or natives, (perhaps outcastes) of Mocha'* Dr. Day interprets it as 'mother's son' and derives from either *Ma* or *Amma* 'mother' and *pilla* 'son' or rather 'child'.† And Wilson supposes that the Malabar women who bore children to foreigners ignorant of the race of their fathers, styled the children 'sons of mothers.' But it is probable that the law of descent *ab utero*, (*Marumakkattayam*) was prevailing in former times and was followed by the mothers of children born of such casual intercourse.‡ Mr. Percy Badger inclines to the view that the word is either a corruption of the Arabic *Mafūn* (from the root *falaha*, 'to till the soil') meaning 'prosperous or victorious,' in which sense it would apply to the successful establishment of these Musalmans on the West Coast, or that it is a similar corruption of *Maflih* (the active participial form of the same verb), 'an agri-

* Asiatic Researches Vol. V. p. 28.

† Land of the Perunnals, p. 366.

‡ Lewis Moore—Malabar Law and Custom, p. 325.

culturist.* But the Mappillas do not style themselves so, and the natives of the soil who gave them the name were ignorant of Arabic. For the same reason C. P. Browne's derivation of the word from the Arabic *Ma'abbar*† 'from over the water' cannot be accepted. According to Dr. Gundert, the word is said to be a contraction of *Maha* 'great' and *pilla* 'child', a title among the Nairs of Travancore originally conferred on the colonists from the West as a title of honour. Mr. Logan also supports this view.‡ But the most probable derivation is that given by Lewis Moore § who says that 'Mappilla' means bridegroom or son-in-law and is the name given to Musalmans, Jews and Christians in Malabar who have intermarried with the natives of the country.||

* Ludovico de Varthema (Hakluyt Society) p. 123. foot note.

† Dr. Thurston 'Castes and Tribes' Vol. IV p. 461.

‡ Manual of Malabar, Vol. I p. 193.

§ Malabar Law and Custom p. 418.

Also Pharoah's Gazetteer p. 513.

|| The word is even now current in the Tamil country and denotes a 'bridegroom.' Among the higher castes the son-in-law is always called Mappillai. It is noteworthy that the Kallans of Madura are even now in the habit of referring to all Musalmans as Mappillais. [Vide. Nelson's Madura Manual p.]

Thus the Christians were known as Nasrani Mappillas, Jews, Juda Mappillas, and Musalmans, Jonaka Mappilas. In the present day, the term is loosely applied to all indigenous, Musalmans of Malabar and is seldom used with a distinctive prefix with reference to members of other races or creeds.

The history of the Mappillas really begins from the time when Arab colonists began to visit the Malabar Coast for trade. Col. Wilkes observes:—"The peculiar manners of Malabar had produced an extensive intercourse between the females* of the coast and their Arabian visitors and in process of time found a separate class in the community which retained the religion of their Arabian progenitors blended with many of the local customs of Malabar. The access of new visitors and settlers from Arabia continued to preserve their bias towards that country and soon after the appearance of their national apostle the whole class embraced the religion of Muhammad." †

* They seem to have been mostly Tiyyar or Chogan women.

† History of Mysore Vol. I p. 288. Vide Dr. Burnell (Elements of South Indian Paleography p. 56. foot note) who speaks of the existence of heathen Arabs on the Malabar Coast before the seventh century.

Francis Day mentions that in the seventh century some Arabs settled on the Western Coast whom he supposes to have been the posterity of Hashem expelled by Muhammad owing to cowardice in his battles against the partisans of Abu Jahal*—a statement which is unsupported by any of the extant accounts of the Prophet. But as a matter of fact, it was not till the ninth century of the Christian era that the Arabs obtained any great footing in Malabar. In that century Cheraman Perumal, the last king or emperor of Malabar, was converted to Islam by a party of Arab pilgrims who chanced to visit Cranganore or Kodungalur, the Perumal's capital, on their way to the foot-print shrine at Adam's Peak in Ceylon.† He set sail to Arabia and landed at Shahr on the Arabian coast. Here he remained for sometime and was just about to return to his country for the purpose of erecting mosques and propagating the religion of Islam, when suddenly he fell sick and

* Land of the Perumals. p. 365.

† Tokfatul Mujahideen, translated by M. J. Rowlandson. pp. 49-50.

Vide also Mackenzie MSS, legend from Kerala Ulpati, an old Malayalam work.

died. On his deathbed, he solemnly enjoined his companions to carry out their proposed missionary enterprise in Malabar, and to assist them in their labours, he gave them letters of introduction to his viceroys. The tomb of Cheraman Perumal, who changed his name to Abdur Rahman Samiri, still exists at Zaphar on the Arabian coast at some distance from the place Shahr where he is reported to have landed.* Recently a few Arabs came to Malabar to collect subscriptions for repairing it. On his tomb the inscription runs "Arrived at Zaphar A. H. 212. Died A. H. 216." These correspond with the years 827-832 A. D. The Malabar Kollum Era dates from the departure of Perumal to Arabia in 825. A. D. It is likely he spent two years at Shahr before proceeding to Zaphar.

According to tradition, the persons who left for Malabar at the request of Cheraman Perumal were Malik ibn Dinar, Habib ibn Malik, Sharif ibn Malik, Malik ibn Habib, with their wives, children and companions. They were received with great favour by the viceroys who assigned to them lands

* Mr. Fawcett in the Indian Antiquary Nov. 1901.

" in the Asiatic Quarterly Review 1897. pp. 290-92

and building sites for mosques. To begin with, as the Perumal had directed, they erected a mosque at Cranganore. Leaving there his uncle Malik ibn Dinar, Ibn Habib proceeded with his religious mission, building mosques and endowing them at Quilandy,* Hubaee Murawee (Palayangadi in Chirakkal Taluk) Bangore (Barkur), Mangalore, Kanjercote (Cassar gode), Zaraftan (Srikandapuram the modern Calicut), Fundreeah (?), and Shaleeat (Chaliam in the Ernad Taluk).† Returning to Cranganore, 'his heart full of gratitude towards God because of the dawning of the light of Islamism in a land which teemed with idolatry,' Malik Habib took his wife and children to Quilandy which he made his permanent abode. Ibn Dinar, however, returned to Arabia to visit the tomb of the deceased king and died shortly afterwards in Khorasan. The descendants of Ibn Habib are living at Quilandy to this day, sharing with the Valia Thangal of Ponnani the leadership of the Mappillas.

The native chieftains of Malabar, notably the

* Rowlandson confounds it with Quilon.

† The identification of the above places is Mr. Logan's.

Zamorins of Calicut and the Kolattiri Rajas of Chirakkal, extended to the Arabs their protection and patronage,* in consideration of their commercial activity and the consequent prosperity of the country, as well as their excellence as sailors.† They grew in number and importance and obtained special privileges. A Musalman could be seated by the side of a Nambudri Brahmin while a Nayar could not. The Thangal was allowed to ride in a palanquin alongside of the Zamorin. And even at the installation of the Zamorin immemorial custom assigns to Mappillas a certain share in the ceremonies connected with it.‡ For in-

*Tohlatul Mujahideen pp. 70, 73, 103.

† There is a story current in Malabar, that when the Arab settlers came, the Zamorin allowed them to seize at random a few women at a tank adjoining a temple. The women so taken were from 12 *illams* and 8 *agams*. The Mappillas descended from these families and belonging to these *illams* and *agams* are considered socially superior to others and treated with much respect.

‡ At the installation of the Zamorin it is the practice to have him shaved and dressed like a Musalman, and crowned by a Mappilla who is paid Rs. 30 for it. After the coronation, the Zamorin supposed by others to have formally become a Musalman, is not allowed to sit and dine with even the members of his own household, and no Nayar would touch him. The fiction is that the Zamorin occupies the throne only as a viceroy till the return of Cheruman Perumal from Arabia.

stance, he is crowned by a Mappilla and a Mappilla woman belonging to a certain family presents him with betelnuts near the Kallai bridge on his return from a procession through the town. By the fifteenth century their influence with the Zamorin had become so great that they were able to resist for a considerable period the settlement of the Portugese at Calicut. In the North, tradition speaks of a Nair princess given in marriage to an Arab to whom Cannanore and its ports were assigned towards the end of the twelfth century. The Ali Rajah (Sea-King) as he came to be called, was the chief admiral of the Kolattiri Rajas and his power gradually increased, till by the eighteenth century he was practically independent of the Chirakkal Raja and was able to put 25,000 men in the field* and play an important part during the times of Hyder and Tippu. The representative of Ali Rajah's house is still recognised as the head of Cannanore Mappillas and enjoys many of his traditionary rights even under the British Government.

* Imperial Gazetteer of India—Madras series Vol. II p. 358

The Mappillas are a devout people, inclined to puritanism and occasionally fanatical. They are traders on the coast and cultivators in the interior and in both these callings they are very successful and prosperous. They are found almost exclusively in Malabar and South Canara. They are strongest in the taluks of Chirakkal, Ernad, Walluvanad and Ponnani and are also to be found in lesser numbers in Palghat. In physique they are superior to most of the Musalmans in the South.* Their chief priest whose office is hereditary, styles himself *Valiazarathangal* (belonging to the great shrine) Syed Ali bin Abdur Rahman Vali Thangal, Ponnani. He is a pure Arab by blood and claims direct descent from Ali and Fatima, the daughter of the Prophet. Another sacred office among the Mappillas is that of the Makh-dum, the chief representative of learning, who confers religious titles and degrees. The present Makh-dum is 24th or 25th in order† from the founder of the college

* P. D. Bonarjee—'The Fighting Races of India' p. 162.

† The line of the original Makdum ended with the 18th and the present Makdum and his six immediate predecessors belong to a different line. The Zamoin presents the official dress at every succession.

at Ponnani, an Arab named Ziauddin, who took or received the title of Makhdum, an Arabic word meaning 'first or foremost in the assembly.' The Thangal has lands tax free, assigned to him for his maintenance.

(b) Marakkayars.

Similarly descended from Arab and Persian traders on the Eastern Coast are the Marakkayars of Tinnevely. Some of them trace in the name a connection with the Egyptian *Quahira* or *Caira*; others derive it from the Tamil word *Marai* (மரை) meaning scripture and attribute it to the fact that their forefathers were well-versed in religious literature. Plausible as both these derivations are, they only indicate the desire of the Marakkayars to raise themselves in popular estimation. Their ancestors did not come from Cairo as would be seen presently, nor could their sacred learning have been so well known among the Tamils as to win for them the name with this significance. "Marakkayars" is now generally taken to mean "boatmen", being derived from the Arabic "Markab" or more probably the Tamil "Marakkalam" both standing for "boat" and "kar"

or "karar" plural termination showing possession.*

The history of their origin has to be constructed mainly out of the fragmentary notices of foreign travellers mostly Arabs and Persians. To them the Cormandel Coast was known in the thirteenth century as *Ma'abar*,† signifying in Arabic, 'passage' or 'ferry', on account of its being situated on their way to Ceylon. Marco Polo, who visited India in 1292, refers to Kayal as the chief port of Ma'abar. Horses were regularly exported to this place from islands in the Persian Gulf and foreigners were received by its ruler with great favour.‡ The Arab coins and porcelain vessels unearthed§ in its neighbour-

* I have also heard a Tamil scholar in the Marakkayar country derive the word from "Marakkal" a measure, on the ground that the Marakkâyars were so rich that they measured their wealth with markkals just as grain is commonly measured. Another quaint derivation attributes the name to the resemblance in form of their caps to the ordinary marakkal.

† The name first occurs in Abdul Latif's account of Egypt written about 1303-4. Abulfeda (1273-1331) names Cape Comorin as the point where Ma'abar ended and Malabar began and Wassaf says it extended up to Nilavar (Nellore).

‡ Col. Yule's edition of Marco Polo. Vol. II p. 310.

§ Dr. Caldwell—History of the Tinnevely District p. 41 (also App. V. R. K. Buckle, Collector of Tinnevely District to the Board of Revenue, 25th Oct. 1873.)

hood also testify to the existence of an extensive trade with Arabia and China. Rashiduddin* and Abdulla ibn Fazlulla Wassaf† even speak of an agreement between Malik-ul-Islam Jamaluddin Ibrahim-at-Thaibi, Farmer-General of Fars and quasi independent Prince of Kais and other islands in the Persian Gulf, and Sundara Pandya Thevar the ruler of Ma'abar, to the effect that the former should supply the latter with "1400 strong Arab horses obtained from the island of Kais and 10,000 horses from all the islands of Fars such as Katif, Lahsa, Bahrein, Hormuz, Khilahat etc. at 220 dinars of red gold current for each horse."‡ So great was the influence of Arab merchants on the coast that one of them, Taqui-ud-din Abdur Rahaman bin Muhammad-at-Thaibi had become the Thevar's deputy, minister and adviser, and his brother Shaikh Jamal-ud-Din was sent on an embassy to the Chinese Court."§

* *Jam-at Tawarikh* (1310.)

† *Tarikh-e. Wassaf.* (1310-28).

‡ Sir H. M. Elliot's "History of India as told by her own historians." Vol I p. 70.

§ Ibid Vol I p. 70 and Vol III pp. 34. 35.

Col. Yule identifies Jamal-ud-din with the Tchamalating whom Pauthier's Chinese Extracts (pp 601 & 604) show as having gone on a

Taqui-ud-din was even assigned by the Thevar the towns of Fattan, Malifattan and Kayāl.* After the death of Sundara Pandya Thevar in 1293 Jamal-ud-din succeeded to the Pandyan kingdom with Taqui-ud-din as his lieutenant.† A Musalman kingdom was

mission from Ma'abar to the court of Kublai Khan in or previous to 1281. [Vide Journal of the Royal Asiatic Society, London, New Series Vol. IV (1868) Col. Yule's Commentary on Rashidudin]

* Fattan, Malifattan and Kail.—These places are not easily identified. Fattan is mentioned by Ibn Batuta and appears to have been an important port of Ma'abar. Col. Yule considers either Negapatnam or Nagore (the latter, by preference) to answer best to the description of Ibn Batuta. The Madras Manual of Administration (Vol. III p. 141) identifies Fattan, without stating any reason whatever, with Kaveripatnam, an ancient seaport in Tanjore District with extensive commerce. Malifattan is mentioned by Abulfeda and Friar Jordanus (1328) and is located by Col. Yule near Devipatnam, while the Madras Manual of Administration speaks of it as having been somewhere near Kail. Kail is referred to by Abdur Razak, Marco Polo, Niccolo Conti, Vasco de Gama, Ludovico de Varthema, Odoardo Barbosa and Giovanni of Empoli. Dr Caldwell has definitely identified it with Old Kayal in the vicinity of the present Kayalpatnam, which, though founded as early as the 14th century, was, according to him till recently known as Sonagarpatnam and therefore could not have been the Kayal referred to by the later travellers.

† Rashiduddin and Wassaf in Elliot. Vol. I p. 70 and Vol III p. 35.

thus established in Southern India long before the time when standard histories recognize any Musalman rule in those parts.* As far as can be made out from the dates given in his extracts of Wassaf by Von Hammer,† Sultan Jamaluddin seems to have died in 1306, when one Kalesa Dewar‡ (Gelish Diur) stepped in and confiscated the enormous wealth of Jamaluddin. Kalesa Devar was killed by one of his own sons and in the dispute for succession which followed assistance was sought of Alauddin the Emperor of Delhi. This led to Malik Kafur's invasion in 1310, in the course of which Jamaluddin's son, Sirajuddin, was plundered of whatever he possessed. Thereupon, Nizamuddin, the son of Sirajuddin, betook himself to Delhi to seek redress. He was reinstated as Sultan of Ma'abar and it is of him that the Chinese Extracts speak

* Dr. Caldwell also states that Sundara Pandya Thevan was succeeded by Musalmans. (History of the Tinnevely District. p. 41)

† Von Hammer—Lurgstall's "Gesh. der. Ilchane," quoted in Col. Yule's "Cathay and the Way Thither" (Hakluyt Society) p. 220.

‡ Probably one of the four brothers of Sundara Pandya Thevar, who according to Polo and Rashiduddin were ruling in different parts of Ma'abar.

as Silamuting reigning in 1314. Of his successors no mention is made anywhere,* but we may safely surmise that they remained in possession of Fattan, Malifattan and Kayal which continued to flourish as Musalman centres†. In view of the gradual accumulation of silt at the mouth of the Tambaraparani which was minimising the importance of old Kayal as port, the Arab settlers built a town, Sonagarpatnam (latterly called Kayalpatnam) in the vicinity, to which they emigrated. In fact, this migration had actually begun as early as 737 A. H. (1333

* The Sri Tala Book quoted by Nelson in his "Madura Manual" and the Tamil Annals (Taylor's Orient. Hist. MSS i 25) speak of the permanent establishment of Musalman power in the 1246th year of Salivahana i.e. 1324, A. D. And Ferishta mentions the interrugnam of Musalman ascendancy as lasting for 47 years, from 1323 to 1370. But the reference is to the establishment of a principality by Sharif Jalaluddin of Damghan whose successor Ghiasuddin, Ibn Batuta accompanied from Arcot to Madura in 1330. (Ibn Batuta Vol IV pp. 185 and 204. quoted in Yule's Cathay p. 357) The principality became independent in 1338. Ghiasuddin was succeeded by Nasiruddin. Nothing more is known of the family except that it was swept off in 1372 by the growing power of Vijjainagar. This family was quite distinct from Jamaluddin's and had nothing to do with the rise of the Marakkayars.

† The Rotiero of Vasco de Gama (1500) notes Kayal as a state having a Musalman king and a Kafur people. From Giovanni of Empoli, Ludovico de Varthema and Odoardo Barbosa we learn that it was a considerable sea port having rich Musalman merchants.

A. D.) as is borne out by the inscription on the mosque there bearing that date. The house of Sultan Jamaluddin is represented now by a lineal descendant called Nainar or Pirabhu, who still retains the right of levying and collecting tolls at Kayalpatnam. The descendants of the boatmen, blacksmiths, weavers and slaves that accompanied Jamaluddin are still to be found there residing in a separate quarter. To this day special prayers are offered on the occasion of the Khutba to Sultan Jamaluddin and his descendants—a practice to which only independent sovereigns are entitled. It is from the Arabs who settled on the Eastern Coast during the time of Sultan Jamaluddin and his successors that the Marakkayars trace their descent.

The Marakkayars are largely engaged in trade with other countries such as Ceylon and the Straits Settlements and own most of the coasting craft. Some of them procure pearls from the Gulf of Mannar and rubies from Burma, get them cut and polished by Linga Baliyas and send them to other parts of India. They are found chiefly settled in towns along the Coromandel Coast, viz., Porto Novo-

Nagore, Nagapatam, Muttupet, Adirampatnam, Kilakarai, Kulasekarapatnam and Kayalpatnam.

(c) Jonagans.

Closely allied in many respects to the Mappillas and the Marakkayars are the Jonagans or *Sonagars*. They are a class of mixed Semitic and Dravidian blood being the descendants of Arab colonists who settled in the Tanjore District and married native women. The word Jonagan is said to be derived from *Sonagam*, generally accepted as a Tamil equivalent for Arabia.* Jonagans are also called *Labbaïs*, though the term has come to be loosely applied to all Tamil-speaking Musalmans. The word *Labbai* seems to be of recent origin, as in the old Tamil lexicons this class is usually designated *Sonagars*. "*Labbai*" is evidently a corruption of the Arabic particle *Labbaik*, corresponding to the English 'here I am', indicating attention on being spoken to,

* * Census Report 1891 Vol. XIII p 275. As a matter of fact *Sonagam* seems to be derived from *Yavana* Ionian-Greek. The term is loosely applied to everybody who came from the West. cf. *Jonaka Mappillas*. In the Payyanur Pattu an old Malayalam song, some of the earliest Sabians are called *Sonavars*. Logan's Manual of Malabar Vol I p. 193.

and it should properly refer only to *Sonagars* who like the Mappillas and the Marakkayars are of Arabic origin and like the Arabs belong to the Sha'ite sect. Various theories are current about the origin of the Jonagans. Prideham† says that they are the descendants of Arabs, who in the 11th and 12th Centuries came to the South for purposes of trade, but who being persecuted by the Moghuls returned to their country leaving behind their children born of Indian women. But there is scarcely any truth in this account. The Moghuls had not become a political power in India in the twelfth century whilst their later influence in the South was weak and short-lived. Some of the *Navayets*, a minor section of Musalmans, assert that the Labbais are the descendants of Abyssinian slaves, who accompanied their Arab ancestors a thousand years ago. In support of this theory they point to the Arabic derivation of the word already referred to, and the resemblance of the Labbais to the Abyssinians in the physiognomy of their face and in their stature and form. But this view cannot seriously be

† Prideham's Ceylon Vol. I. p 470 referred to in Census Report 1891 Vol XIII p 275.

maintained. As the learned auother of *Tarikhe Navayat** proves clearly by numerous references to original sources, the Navayets did not settle in India until so late as the end of the fourteenth century and could not have brought with them the progenitors of the race of Jonagans or Labbais, which has been living in India from an anterior period and to which reference is made in Tamil works. Moreover, according to him the Navayats landed on the West Cost in the Bombay Presidency and spread themselves in the Konkan, Butkala, Goa, Bijapur and other places, while the Jonagans are found only in the Tanjore District. Besides, there is not much resemblance between the Jonagans and the Abyssinians except perhaps in complexion which however may be explained away by their free intermarriage with the Hindus. Khafi Khan, Imam Nodi, Mulla Khassim Hindu Shah and other Musalman historians of note are agreed that early in the eighth century of the Christian era the intolerable and ferocious cruelties of Hajjaj bin Yusuf, Governor of Irak, a province in Asia Minor, gave rise to several furious revolts which were put

* *Tarikhe-Nayat* by Aziz Jung. p 40.

down with great severity and the insurgents were driven to take refuge in distant parts.* A great many of these emigrants landed on the Coromandel Coast and became the forefathers of the Jonagans or Labbais. This account is corroborated by Col. Wilkes in his 'History of Mysore' who bases his information on the *Sadat-Nama*, a work which the present writer has not been able to get at. Mr. Hemingway in his 'Tanjore Gazetteer' in relating this incident adds that 'the coast line of Tanjore as commanding a never-failing trade in rice with Ceylon held out special attractions' to the immigrant Arabs.

Like the Mappillas and the Marakkayars who are of Arab descent, the Jonagans or Labbais are also Shafites, whilst all the Tamil-speaking Musalmans as well as the Dakhnis are Hanafites. They are now found in the Tanjore District and along the Eastern Coast as far as Pulicat, engaged in pearl and chank fisheries.

III Native Converts.

Under this head come the Ravuttans of Madura and Tinnevely, the Dudekulas of the Ceded Districts

* Amir Ali. 'History of the Saracens' p. 100.

and the Putiya Islam of Malabar. The spread of Islam in the South was due more to its missionary efforts than to its political influence. Excepting the fanatic endeavours of Tippu Sultan in Malabar,* there does not seem to have been any elaborate campaign of conversion to Islam by any other Musalman ruler of Southern India, though here and there remnants of some feeble and fruitless attempts are found in the practices of certain native tribes of the South. Thus, the Sirugudi Kallans of Madura use a *tali* on which curiously enough the Musalman badge of a crescent and a star are engraved. The Puramalainadu Kallans† and Myasa Bedars‡ follow the Musalman practice of circumcision. On the other hand, there is evidence to prove that well-known priestly families of the North migrated to and settled among the natives of Southern India and gradually gained them over to their faith by peaceful persuasion. To this day, in the midst of whole areas peopled by Ravuttans, it is not

* Dr. Buchanan's Travels. Vol. ii p. 291.

† Dr. Thurston's Madras Museum Bulletin Vol. IV p. 138.

‡ " Ethnographic Notes of Southern India, p.

uncommon to find single families of priests, preserving their original purity and enjoying the universal respect of the people around them. Like the Dakhnis these converted classes are as a rule Hanafites. Though Musalmans, they have naturally retained many of their original customs. There is constant accretion to their ranks especially from the lower orders of Hindu society in whose case conversion to Islam implies the prospect of advance in the social scale.

(a) Ravuttans.

The Ravuttans, as the derivation of the name from the Marathi *Rava*, 'King' and the Sanskrit *duta* 'messenger' signifies, were originally a class of cavaliers or horse-soldiers whose occupation was to look after and train horses. They seem to have been once largely employed in Tippu Sultan's cavalry* and some of them are even now found in many of the Zamindaries of Madura and Tinnevely engaged in that profession. They are mostly scattered in the Tamil districts, their centres being Melur and Palni

* Indian Antiquary. Vol XXX p. 503.

in Madura, Pettai in Tinnevely, and Pallapatti in Coimbatore. A great many of them live in the Vellore and North Arcot Districts,* where however they have come under Dakhni influence to such an extent in dress, manners and even in language, that they form a separate class by themselves and are called 'Sahebmars'. The Sahebmars pretend to an Arabian descent like that of the Mappilla^s or the Marakkayars, but as Dr. Thurston puts it "their high nasal index and short stature indicate the lasting influence of short broad-nosed ancestors"† The different sections of Ravuttans were converted at various times by missionaries who are venerated as saints and whose tombs exist to the present day. The most famous of these are the Nathad Vali (969-1039 A. D.) of Trichinopoly, Syed Ibrahim Shahid (born about 1162 A. D.) of Ervadi, Sha-ul-Hamid (1532 to 1600 A. D.) of Nagore.‡

According to all available accounts, Nathad was a descendant of the Prophet given from his earliest

* Melvisaram, Peranampet, Ambur,
Vaniyambady and Tripatur.

† Dr. Thurston, Madras Museum Bulletin Vol. II p. 179.

‡ Accounts of their doings are extant in the vernacular literature.

years to the practice of prayer and devotion. Soon after he attained his manhood, he gave up his kingdom in Turkey and became a missionary of Islam. Through wilds and deserts, over hills and dales, crossing rivers and seas he wandered from city to city in Arabia, Persia and Upper India preaching the unity of God until he reached the city of Tirisura, the modern Trichinopoly. Here he settled down and passed the remaining years of his life in prayer and works of charity and converted a large number of Hindus to the religion of Muhammad.

Of a different type was the Indian career of Syed Ibrahim Shaheed* who lies buried at Ervadi. Born at Medina in 540 A. H. he spent the first forty-one years of his life in prayer and meditation. In his forty-second year however, he felt himself called upon to undertake a militant mission to the far off Pandyan kingdom. In company with Abbas a Turkish commandant he led an expedition to Southern India. Arrived on the Indian shore he sent a message to Vikrama Pandya inviting him to embrace Islam. Naturally enough Vikrama treated the

* *Tiruvittalkam* by Maḥdum Muhammad Pūlavār.

message with contempt and ordered the expulsion of the foreign aggressor. Incensed at this, the Syed invaded Pavuthramanikkam (?) the Pandyan capital and after a series of reverses succeeded in killing Vikrama and ascending on his throne. The Syed ruled the country for a period of twelve years and seven months during which thousands of the native inhabitants became Musalmans. Meanwhile, seeing that peace reigned in the land he sent back the Turkish army under Abbas with whose aid he won his kingdom. Availing himself of this opportunity, Tirupandya a member of the former dynasty who had sought refuge in Tirupati returned with an army, slew Ibrahim and regained the throne of which he was the lawul heir, and, out of regard for the Syed's beneficent rule he spared his only son and even conferred on him a liberal *Jaghir*. The *Jaghir* was added to by the Sethupathis of Ramnad and is now being enjoyed by the descendants of Syed Ibrahim Shaheed.

The latest of the missionary saints Syed Sha-ul-Hamid Abdul Khader was born in a godly Syed family at Manikpur in Upper India, and became in

his seventeenth year a disciple of Khaja Syed Ghulam Shuthari of Gwalior.* After a period of ten years' service under his teacher, he was ordered to proceed to Mecca. Setting sail from Calicut he visited the holy shrines of Mecca, Medina, Najaf, Karbala, Bagdad, Khorasan and thence went back to Mecca where he underwent religious training for seven years. On his return he travelled by way of Maldives, Ceylon, Kayalpatnam, Trichinopoly, Tanjore, Trivallur and other places preaching and converting wherever he went. He settled finally at Nagore where he lies buried. Shortly before his death he visited Tenasserim in Burma, the spread of Islam in which province is attributed to his efforts. He had an adopted son Yusuf Shah whose descendants are now in charge of the shrine of Nagore enjoying its income.

The Ravuthans are a pushing and frugal not to say a parsimonious class. They have no dynastic longings or recollections like other Musalmans. They

* *Ganja-e-Khudrat*, a Hindustani poem composed in 1232 A. H. (1811 A. D.) by Muhammad A'zuddin Khan Bahadur Musthakim Jang Nami of the Carnatic family and published by Firdousi Saheb, Madras.

conduct the important trade in leather and do a great deal of the commerce of the country. Some of them earn a livelihood in making mats and in betel cultivation in both of which they are specially skilful.

(b) Dudekulas.

The Dudekulas (from Tel. *Dude* 'cotton', and *ekuta* 'to clean') are a class of Musalmans who live chiefly by cotton cleaning, rope and tape-making and the weaving of coarse fabrics. By the Tamils they are called *Panjaris* or *Panjukottis* which has the same significance. The Dakhnis call them *Laddaf* and *Nurbash* which are corruptions of *Naddaf* (a cotton-dresser) and *Nurbaf* (weaver). They attribute their conversion to Baba Fakhruddin the saint of Penukonda.

Syed Fakhruddin* was originally king of Seistan in Persia and was famous in his time for piety and

* The account is taken from a manuscript in Hindustani verse composed by Hyder Mastan Husaini of Penukonda in 1247 A. H. (1825, A. D.) now in possession of Syed Shah Abdull Husain Suhrawardy, *Sajjada-i. Nashin of Penukonda*. The story is also recorded in *Khissa-e-Nathad Vali* composed in 1217 A. H. (1796, A. D.) by Mir Taher Ali and published by the Nizamul Muthabiah Press, Madras.

justice. Being of a religious turn of mind he came under the influence of the ascetic ideal then in the ascendant. Abdicating the kingdom in favour of his brother, he became a fakir and set out on a pilgrimage to Arabia where, after visiting the holy shrines of Mecca and Medina he spent one full year in prayer and devotion. One night the Prophet came to him in a dream and ordered him to proceed to the Dekhan where he would meet a preceptor who would show him the better way. Baba Fakhruddin accordingly wended his way to Southern India where he came across Nathad Vali at Trichinopoly. Prior to his admission to discipleship, the Vali ordered him on a mission to Ceylon. The Baba as in duty bound betook himself to the island and went through the prescribed ordeal with success. Returning to Trichinopoly twelve years after he had left it, he was admitted to the holy order of Fakirs founded by the Vali and

Dr. Thurston gives in his 'Castes and Tribes' an account of the saint furnished by Khaja Akbar Husain saheb which fixes 564 A. H. as the date of the saint's birth. But this is evidently a mistake as according to all accounts the Baba was a disciple of Nathad Vali the date of whose death is inscribed on his tomb at Trichinopoly as 417 A. H. The Penukonda Manuscript fixes the date of death as 694. A. H. which is for the same reason incorrect.

was even favoured with his *khilafat* (vicegerency). At the same time as tradition has it, the teacher presented him with a *miswak** and bade him proceed with a band of 200 *fakirs* on a proselytising mission. No destination was fixed, but he was enjoined to travel about in the day planting his *miswak* wherever he halted for the night and regard the place where it sprouted in the morning as his permanent abode. This happened at Penukonda while he was stopping in the vicinity of a Hindu temple. Whether the incident be true or not, it is certain that Baba Fakhruddin decided to stay at Penukonda. Hari Rai the local chieftain was a bigot and being averse to the idea of the vile cow-eaters settling in his territory adopted various means to oust them. But force and treachery alike did not succeed with the *fakirs*. Impressed with their remarkable powers of healing and endurance, the chief eventually became a Musalman and built a mosque where once was a Hindu temple.† This event had its effect on the

* The *miswak* is a piece of the root of the *pilu* tree (*Salvadora persica*) used by Musalmans especially *fakirs* for cleaning the teeth.

† Imperial Gazetteer of India, Provincial Series, Madras. Vol. I p. 494.

people around, large numbers of whom became the Baba's followers. And in course of time by the practice of gentle arts, more Hindus were won over to the Islamic faith. The descendants of these converts are the Dudekulas who even to this day worship Fakhruddin as their patron saint and venerate a post of saints besides. They very much resemble the natives in appearance and still retain most of their characteristics.

(c) Pu-Islam.

Though there is no elaborate missionary agency among the Musalmans of the Western Coast the Mappillas as a rule carry on proselytising work within the sphere of their influence. This is facilitated by the servile state of the lower castes especially the Cherumas and the Nayadis and the degrading treatment generally accorded to them which have made them regard admission to Islam as a blessing. There is besides a time-honoured custom among the Mukkuvan fisherman of the Malabar coast according to which one male child at least from every family

should become Musalman.* These converts are known by the general name of Putiya Islam (New Islam.) With most of their relations still Hindu, the Puislam cannot easily divorce themselves from their old habits and customs. The practice still obtains of Mukkuvan females who cannot live in their homes during their periods occupying the house of their Musalman brethren which shows that both the people live on very close terms.† Most Puislams follow the occupation of fishing.

Judging from the accounts current of the doings of famous saints‡ among them, the Marakkayars too have made many converts from the various classes of Hindu society. These are known as Pulukkais and form for all social purposes a separate caste.

* Dr. Thurston states that it is the Mukkuvan child born on a Friday that becomes Musalman.

† Census Report 1891 p. 295

‡ Shaikh Sathakhathulla, Shaikh Abdul Khader bin Sulaiman and Omer Valiulla (Labbaippa).

CHAPTER III. HINDU INFLUENCE.

I Dress and Appearance

The native converts in their general appearance very much resemble the Hindus around. Their dress consists of a *dhotie* tied round the waist, a piece of cloth thrown loosely over the shoulder, and a turban usually white for the head. They are only distinguishable by their beards and shaven heads. The dress of the mixed races resembles that of the Arabs from whom they are descended. On the coast and in the towns, all above the labouring classes wear a loose white shirt of the usual Musalman form, a short jacket of cloth or padded silk similar to that worn in Egypt, an upper cloth generally white and of fine texture and an Arab skull cap of linen or twisted silk thread with a piece of cloth white or coloured tied round like a turban. Some Marakkayars and Jonagans on the East Coast wore a peculiar fez-like cap made of coloured grasses. But the lower garment of these races is still Hindu. They are not accustomed to the use of *Pyjamas*

or loose trousers of the Dakhni Musalman. The waist cloth of the Mappillas is generally, white with a scarlet border, while that of the Marakkayars and Jonagans is of a tartan pattern often coloured and of mixed cotton and silk. The Dakhnis like other Musalmans in the North wear a turban, a long gown and a pair of trousers ; but shoes are gradually going into disuse. The dress of the majority of Musalman women is entirely Hindu. The Hindu *sari*, a long piece of cloth varying in length from 6 to 20 yds. is still tied in the Hindu fashion by the convert women. Amongst the Marakkayars and Jonagans a loose jacket is worn in addition. The Mappilla women do not use the *sari* but their dress consists of a cloth very much like the *lungi* but of a dark-blue colour reaching from the waist to the ankles, a loose jacket of thick white cloth with long sleeves, the seams often edged with red, reaching a few inches above the hips and a small cloth thrown over the head and falling above the shoulders. The ordinary dress of the Dakhni woman consists of a *tahband* or skirt, *choli* or bodice, a petticoat, and a *thamni* or a piece of cloth four or five yards long worn round the body.

As this dress does not cover the whole body as is laid down by religion* and withal does not look quite graceful, it is now being discarded by educated Musalmans. They generally compare it with the dress of the dancing girls of the South. But this does not by any means indicate its origin from Hindu influence. The Dakhni woman's dress is in common use among all classes in Upper India, and is generally believed to have been introduced by Nurjahan the famous queen of Jehangir.

All Musalman women bore their ears and noses just like Hindu women and like them wear all conceivable ornaments made of gold or silver on the head, ears noses, neck, arms, fingers, waist feet, ankles and toes. The baser metals are in use among the lower classes. The ornaments are generally of the same pattern as Hindu differing only in details of design.†

* Musalman women are enjoined to cover all parts of the body excepting only the hands, face, and feet, Koran Part XVIII ch. 24 verse 31.

† Arab and Persian women do not have so many bores in their ears as in India and never bore their noses. All ornaments which cause a tinkling sound while walking, are prohibited in Islam.

ii Religious Beliefs, Practices and Superstitions.

However much Musalmans may deny it, there can be no doubt that popular Islam in Southern India has been considerably influenced by the religion of the Dravidian Hindus. Plain traces of fetish worship are found among the Dudekulas* who worship their tools on the *Bakrid* day just as the Hindus do on the occasion of the *Dusserah*. The propitiation of demons by sacrifices and offerings is generally current in rural parts amongst the uncultured Musalmans of all classes. Small-pox is attributed to *Mari* and means are adopted to avert her wrath. When there is an out-break of cholera in any village Musalmans form processions and right in the Hindu fashion, go the round of all the streets in which they live, burning incense and chanting specially composed hymns to propitiate, as it were, the goddess of cholera. The different houses are sealed with the sandal paste impressions of the hand in the belief that this will serve as a protection against the disease. On

* Census Report 1901, Vol. XV p. 153.

occasions of festivity women dip their hands in lime and as among the Hindus, decorate the walls of their houses with finger prints to scare away demons. The worship of local deities and of patron gods and goddesses so strongly condemned in Islamic scriptures* is still found to obtain among certain sections of Musalmans. Musalman women of the lower classes in the Ceded and Southern Districts break cocoanuts at Hindu temples in fulfilment of their vows. Some of the Ravuttans in the Madura District go to the great Hindu temple of Subramaniya at Palni and make their offerings there. They also believe in the efficacy of prayer on the shrine at Sivagiri on Palni and make their vows at the little door at the back (east) and offer sugar in the *Mantapam* inside.† Skanda Malai at Tirupparankuneram, once a temple of Skanda has been sanctified by Musalman *fakirs* as Sikander Malai, the tomb of Alexander and is considered sacred.‡

* Koran. Sura-e-Yusuf, Para XII "God has not sanctioned the worship of the deities whom your fore-fathers have invented and whom you worship as against Him."

† Madura District Gazetteer. Vol. I p. 307.

‡ Madras Journal of Literature and Science Vol. VI p. 183.

As amongst the Hindus the adoration of saints is commonly practised not only among convert classes like the Dudekulas but even amongst other Musalmans who insist on the worship of but one God. Except amongst the most orthodox, it is supposed that prayers offered through the intercession of a *vali* are more acceptable in the eyes of Allah than those offered direct. Many superhuman powers are attributed to the *Aulia* (pl. of *vali*, saints). They can avert any impending calamity or danger and cure all kinds of disease. It is the hymns composed in their honour that are chanted to ward off cholera and small-pox. Their names are repeated to get out of present difficulties, and to them are vows made to realise the objects of life. Childless couples appeal to their intercession for an issue. The child born in answer to such a prayer is named after the saint whose intercession is implored, is brought there and solemnly shaved, the hair and clothes being offered up to bring the baby into communion with the holy man. Mothers with grown-up daughters call on them to get their children married. Indeed, it is wonderful what all good

offices the saints are supposed to be able to perform. The common-run of Musalmans venerate their names and hold special festivities in their honour every year.* For instance, in the name of Hazareth Ghous-ul-Azam Syed Abdul Quadir Jeelani, the eleventh of Rabi II is observed as a feast (*garveen*) and special dishes sacred to his memory are distributed on the occasion. Salar Masud Ghazi, Syed Jalal Bokhari, Shah Budrud-din Kutb-ul-Madar and many another *vali* of the kind are honoured in a similar manner. Anniversaries of the *aulia* are celebrated in all the larger centres of Musalman population with great pomp and splendour. These celebrations commence with the planting of a flag-staff like the one in the Hindu temples and last for several days just like the Hindu festivals (திருவிழா). Mixed up in the crowd of devotees one finds at the *Urus* large numbers of the class of dancing girls attending and performing just as at the Hindu shrines. The Musalman *aulia* are not always historic personages. They

* All these practices are in direct conflict with the teachings of the Prophet who did not favour even the building of a tomb at the place where his sacred remains are interred.

are often "admitted into the upper circles of sanctity by a gradual process of beatitude not dissimilar to that which obtains in the Roman Catholic Church"* Though asceticism is positively condemned in the Koran and the *Hadis*, it is associated in the popular mind with supernatural powers and there can be no doubt that most of the miracles with which Musalman saints are credited after death are due to the uncommon self—denial, piety and devotion exhibited while living. It is noteworthy that in this Musalman cult, *aulia* constitute a regular hierarchy with higher and lower grades. Quadir Vali of Nagore for instance holds in the popular estimation a higher place than the Nathad Vali of Trichinopoly. Seven visits to Nagore are counted as equivalent in merit to a pilgrimage to Mecca, enjoined in the Koran as a positive duty on every Musalman of sufficient means and ability. Musalman *fakirs*† who are year after year systematically organised into their different bands at the tomb of Baba Faqrud din at

* Holland-Pryor's 'Moplahs' p. 50.

† A description of these orders is given in Mr. Khaja Khan's *Philosophy of Islam* (Messrs. Addison & Co., Madras 1903).

Penukondah in the Anantapur District and who under their respective *Sirguro* (leaders) go round the peninsula annually visiting almost every Musalman shrine of importance are well learned in this lore and assign to each *Vali* the exact place he is believed to occupy in this hierarchy of saints.

Of the same type as the worship of the saints, are the prayers offered to the deceased *pirs*, *thangals* and *shahids*, which though contrary to the spirit of Islam, are very common in Malabar where, as is well known ancestral worship with all its concomitant phases was once widely prevalent. Excepting on the coast where Arab blood and influence is strongest, in the interior, the respect paid to such notable dead, in some instances has bordered upon idolatry. It is believed that they have direct intercourse with the Deity and that they can help a person to make or mar one's fortunes. The greatest of these semi-deified personages is supposed to be the Mambam Thangal who in the earliest times came from Arabia to spread Islam on the West Coast. It is by his name that the Mappillas swear and it is at his shrine that they make vows on the most impor-

tant occasions in their lives. Similar ideas prevail among the Dudekulas who venerate Masum Shah of Kurnool as the Mappillas do their Mambram Thangal,

The relics of saints, from the supposed *Jubba-e-Mubarak** of the Prophet at Pallavaram down to the single hair of the local *pir's* (saint's) head preserved as a priceless legacy in the leading family of the obscurest village are also venerated. The number of these *Asar e-Sharif* (sanctuaries) is so great, the claims put forward on their behalf are so high and pressed with such vigour, the stories narrated of each relic are at once so romantic and so plausibly connected with incidents generally received as correct, that one is reminded of Hindu Puranic legends and led to question their historic character. Once in the year, especially on the twelfth of Rabi I (the anniversary of the Prophet's birth commonly known as *Muhad-e-Sharif*), these relics are exhibited to eager crowds amidst a great show of sanctity and it is considered

* Sahih Muslim. 'Kitabul-Libas.' Asma' says that she had a *Jubba* (long gown) belonging to the Prophet. The historian adds that no more information regarding it was available in his day.

meritorious in a person to place them upon his eyes and touch them with his lips.

The influence of the surrounding Hinduism is also found in the belief in magic, in the practice of exorcism, and such other black arts which commonly obtain amongst the Musalmans in Malabar notwithstanding the distinct expression of condemnation in Islam of all such beliefs and practices as treason against God.* The magician is credited with having power over the genii and over the fairies and is supposed to possess the ability to cast out devils by magic circles and incantations which are considered unorthodox by Musalman divines, and to cause the devils to enter into possession of an enemy's body by means of suitable talismans. Even in a city like Madras there is a class of Musalman women *parian walis* who are supposed to command these wonderful powers. The magicians pretend to have detailed rules regarding exorcism, to command the presence of genii and demons, to make them obey the behests of the

* Abu Daūd has it from Abdulla Ibn Masud that the Prophet thrice condemned omens and magic in these very terms. In *Mishkate Sharif* a tradition from Ibn-e-Abbas is recorded expressly condemning augury, divination, astrology and magic as being *kufir* (heathen).

exorcist in causing desired events to come off, to establish friendship or enmity, to cause the death or injury of enemies, to increase worldly prosperity, to command victory and in short, to accomplish all wishes, spiritual and temporal which the votary may desire. The belief in evil spirits being most common, the casting out of devils forms a well-paying profession. Besides the exorcist there is the minor sorcerer who prepares love philtres and helps to discover thieves or to find out by the aid of magic mirrors what absent friends or wives are about. Magic effects are also attributed to the holy ashes distributed at the famous shrines just as at Hindu temples. Allied to this is the belief in the curative properties of pieces of rock from Adam's peak, earth from the plains of Kerbala or water of the Zam-Zam-well.

Indeed magic and sorcery are practised amongst the lower orders of Musalmāns for all conceivable purposes, charms, amulets, spells, talismans, magic mirrors, love philtres, cabalistic figures and the like being the means generally employed. Even well-informed Dakhnīs are sometimes found to wear a passage from the Koran round their necks to ward

off evil spirits. Amongst Mappillas both men and women wear in a cord round the waist two or more talismans of cylindrical shape made of silver or brass in which they keep scraps of paper with passages from the Koran intended to serve as charms.

Belief in the potency of the evil eye or *nazar* is very fatal both to children and animals. If a man looks steadily at any child or animal and says or thinks how beautiful it is, it will die. A black thread tied round the animal's or child's waist will save it. Tiger's claws and old coins are also a great protection. The steady gaze of the hungry at a man eating, causes indigestion or pain in the stomach. The evil eye cast on food can be averted by setting a spoonful of each dish and giving it to birds or beggars or simply by uttering a prayer. The *nazar* is also said to affect new buildings. There is often to be found exposed in some conspicuous place, in a house or shop under construction, an image sometimes of extreme indecency, a pot covered with cabalistic signs, a prickly branch of cactus or what not, to catch the evil eye of the passer-by and to divert his attention from the important work in hand.

In a garden by the road, vegetables will never reach maturity unless a bogey of some sort is set up in their midst. A cow will stop giving milk unless a shell is placed conspicuously above its horns. The same idea has entered into all domestic events and engagements to an extent scarcely realised by others, though, thanks to the advance of modern education, its influence is fast diminishing.

Though the Koran discourages the idea of prying into the future or the unknown several varieties of divination are found in the different strata of Musalman society,—divination by astrology, lots and augury, as well as divination by dreams and oracles. In rural parts, Musalmans consult *Panjangam* Brahmins about the chances of success in their enterprises. In large centres of Musalman population, there are always found some *pirs* or *mashaeques* who cast horoscopes and otherwise help their constituents in finding out hidden secrets. When Musalmans divine, they apply lamp-black to a child's eyes and make him stare, until he sees, as in a vision where stolen goods or treasure is concealed. A charm-wick is also sometimes lighted and the boy

describes the scenes which he beholds in the glass. These processes are known as *anjan dekhna* and are commonly resorted to amongst the illiterate Dak-hnis. The practice of opening a book considered sacred and deciding the future by the nature of the words which first catch the eye, obtains even in enlightened circles. Lots are drawn amongst all classes to decide the course of action in moments of hesitation or difficulty. Lots are also cast occasionally or beads (*tasbeih*) counted, to discover the ultimate success or failure of an undertaking already in hand. Many of the Hindu beliefs regarding the movements and cries of animals as foretelling future events are also widely current. Just as among the Hindus, sights, such as those of a corpse carried to its last resting place, a marriage party with the happy couple in its midst, and a cow with its newborn calf, and sounds such as the ringing of a bell, the chiming of a clock or the firing of a gun, are regarded as good omens, whilst widows and single Brahmins forebode decided failure. Dreams are generally believed in and their interpretation has become a science in itself with a literature of its own. Ora-

cular divination now and then occurs in Malabar. Inspired Shamanists who inhale the divine afflatus are consulted and their replies are delivered in a frenzy. These professional convulsionists work themselves into violent hysterics and thunder out such curses or prophecies as the occasion demands.

iii. Caste.

Caste, as it is ordinarily understood, is a distinctive feature of Hinduism and has no place in the democratic religion of Muhammad. Still, we find the exclusive spirit of caste pervading a great many classes of the Musalmans of Southern India. Social incompatibility with regard either to intermarriage or to inter-dining, whether due to differences in race, occupation or geographical position is one of the most essential attributes of caste. Inter-marriages between the Dakhnis and the mixed races or between either of these and the converts are not common though there is no positive religious or social bar against such connection. Amongst the different sections of the Dakhnis themselves, the prejudice

against intermarriages, still persists inspite of certain influences working to the contrary. The Nevayets do not generally intermarry with non-Nevayets, and the Dayarewallas who are also Dakhnis are even more exclusive in this respect. The same feature is observable among the Marakkayars who are divided according as they are descendants of the Arab merchants or of the weavers, blacksmiths, barbers, sailors or slaves who accompanied them. The boys and girls purchased and brought up in the families of Arab settlers have given rise to a different section. The Dudekulas and the Ravuttans are each grouped into a number of sub-divisions which are endogamous in character. As many as 12 such sub-divisions were returned among the Dudekulas in the last Census. The number of these sub-divisions among the Ravuttans is even greater. Instances of these are (1) the Puliyanakudiyar, the men of Puliyanakudi in Tinnevely, (2) the Elaiyanakudiyar, the men of Elaiyanakudi in Ramnad Zamindari, (3) the Musiriyar the men of Musiri in Trichinopoly, (4) the Vaigakaraiyar, the men of the Vaigai banks, and (5) the Bruthukarar, bullock men, those who use to trade with pack bul-

locks.* Besides these territorial sub-divisions, there are also occupational sub-divisions such as Vettilaikodikarar (betel-leaf sellers) Attars (scenters) Nagasurakkarar (musicians) etc. All these sub-sections are strictly endogamous and the tendency is increasing in strength to confine marriage to the narrowest circle, the Dravidian custom, known as *Minarikam*, i.e. of marrying, if possible, the maternal uncle's daughter, helping them in this direction. It is only these small endogamous divisions which are for all social purposes the real castes.

Caste exclusivism in the matter of inter-dining is however not so common at present. In olden days the Pui-Islam of Malabar regarded themselves as untouchables and would not make bold to sit at dinner by the side of the Mappillas. Among the Ravuttans the Nagasurakkarar and the Vettilaikodikarar always yielded the place of honour at social functions to the members of the other sub-divisions. Such customs are now met with but rarely. Still, prejudices like those of caste are most commonly found amongst all classes of Musalmans in Southern India. The

* Gazetteer of the Madura District. Vol. I. p. 79.

Dakhnis for instance, look down with contempt upon Musalmans of mixed descent, the Mappillas and the Marakkayars, while the latter, being more or less of Arabian extraction, regard themselves as of a more honourable birth than the mixed race of Dakhnis,—a '*colluvies gentium*'—comprising the descendants of various races and tribes of Mongolian, Tartar and Turkish origin. The separatist tendency has been carried so far that the different classes of Musalmans live in different definite localities and have different houses of worship. This is the more noticeable in the Southern Districts of the Presidency. For instance, in Kayalpatnam and other Marakkayar strongholds, the several sub-sections are assigned separate streets to live in. In Dindigul and Madura, the Ravuttans live in a separate quarter, far away from the other Musalmans, with mosques of their own. In Malabar, wherever the Dakhni Musalmans are collected in sufficient numbers, they always have a separate mosque which the Mappillas do not frequent. Indeed the spirit of separation has gone so deep down in this matter that though the Hanafites and the Shafites really represent

two schools of jurisprudence, still they have separate mosques of their own, even when they live in one and the same street, a phenomenon only to be found in Southern India.

Speaking generally, the social superiority claimed by the Dakhnis seems to be acknowledged. The native converts exhibit an unmistakeable desire to be known as Dakhnis.* Thus among the Ravuttans of Tinnevely children born on a Friday are given the title of Syed (வெள்ளிக்கிழமை சையத்) who in course of time pass for Dakhnis. The Sahebmars of North Arcot and Salem Districts, who are really a section of the Ravuttans, have, by a change of their original habitat and a process of gradual evolution adopted the dress, manners, customs, in good many cases, even the language of the Dakhnis and call themselves *sahebs* abandoning their old title. This evolution in the case of the Ravuttans of Tanjore who have migrated to Madras is so complete that one finds great difficulty in distinguishing them from the real

* Not so the Mappillas or Marakkayars who dislike being styled *sahib* and would never wear Dakhni dress.

Dakhnis. The statistics of the parent-tongue however throw an indirect light over this question, as a change in language is always more difficult to effect than a change in manners and customs. In the Report of the last Census, it is pointed out that the number of Musalmans returned as Syeds, Sheikhs, Moghuls and Pathans is far larger than the number of people who speak Hindustani.* All these facts go to show that though Islam does not formulate any caste system, still the South Indian Musalmans have been so far affected by the influence of the social organisation of the Hindus around that a spirit of exclusivism has already been engendered amongst them. And it is remarkable that just as pure foreigners like the Aryans are considered amongst the Hindus as superior to the rest, even so amongst Musalmans the foreign immigrants whether Arabs or others, are considered superior to the native converts or the offspring of mixed descent.

iv. Status of Women.

The Islamic conception of womanhood has also been considerably modified amongst Musalmans on

* Vide Census Report of 1901. Vol XV. p. 97

account of their long residence in the South. The example of Hinduism has helped to loosen the rigidity of the *Purdah* and give women liberty to move about in public. The women of all converts to Islam may yet be seen congregating at the village well and in the bazaar. These, as well as their sisters of the mixed races are accustomed to go out in the streets without any reserve to the houses of their friends and relations, whilst the Dakhni woman is subject to a more stringent observance of the *purdah* rules and fears exposing herself to the public gaze. At the same time there is little doubt that the Hindu influence has affected Musalman women in an adverse manner. They have suffered in the dignity of their sex and been condemned like their Hindu sisters to all kinds of household drudgery. They are addressed with contempt even by their own children. They have come to regard it as immodest to utter the names of their husbands and outrageous to sit down in their presence or eat in their company. In their exalted notion of marriage as a sacrament, they have lost sight of its primary nature as a civil contract based upon the mutual consent of man and

woman. Their fear of the husband's displeasure and their horror of a separation from him have made them waive all the rights which Islam has conferred on them. The ante-nuptial settlement in favour of the wife (*mahr*) on which the Musalman law insists, is not generally carried out, the wife expressly freeing the husband from the obligation as a mark of her affection and love. Very often she relinquishes all her rights as *sui juris* even over her property in her own individual right, and like her Hindu sister places herself and her all, entirely at the disposal of the husband. She is reconciled to all his cruelty even to the extent of tolerating the introduction of a hateful rival in her own house rather than suffer the dreaded ignominy of a divorce. Indeed the only class of Musalman women who have recourse to divorce and re-marriage are the Mappilla women in whom, whether due to Arab traditions or to the force of polyandry prevailing around, the spirit of independence is notably predominant. In the eyes of the majority of Musalman women, wifely devotion extends even after the husband's death and as a rule, the widow looks upon re-mar-

riage as an outrage to the memory of her beloved 'lord and master.' Thus it is that the number of widow marriages is decreasing from year to year in spite of the fact that the Koran recommends them.* This veneration of the husband on the part of the wife, of which he not unusually takes advantage to lord over her, is not generally met with in any other part of the Islamic world and must be put down to the credit of Hindu influence.

v. Social Customs and Ceremonies.

(I) *Birth.* Among the birth rites and kindred family customs current in Musalman society, many practices are found which are not enjoined or even sanctioned by the Prophet of Islam and which are really due to the influence of Hindu environment. The appeals made to saints for securing off-spring the use of charms, amulets, pieces of sugar rendered holy by the pronouncement of sacred names and texts or of infusions washing down the magic numbers and verses written upon white china, the practice

* Census Report 1901. Vol. XV p. 59.

of women keeping a piece of iron by their side and wearing a spirit-laden cord round their waist with a view to scare away demons, or the restriction of movement imposed on them during eclipses lest the unborn child be afflicted with deformity, the special vows made to ensure easy delivery and the safety of the child and their scrupulous observance are either so many survivals of Hindu customs or their adaptations by Musalman immigrants into the South. The period of pollution following a woman's confinement lasts for forty days and during this period special care is taken as in no other Musalman country to prevent the approach of evil spirits. It is noteworthy that the native converts during the whole period of confinement will give nothing away from the house, not even fire, salt and water, nay, they will not allow the house-sweepings to be thrown outside. Horoscopes of new-born babes are drawn up and preserved just as among the Hindus. In naming children after the saints who are supposed to have granted them and in calling them by Hindu names such as Chinnathambi, Periaithambi, Nallathambi, Pydamma, Nagamma and so on, or by Musalman names

with Hindu terminations such as Kambanna (Kamal Saheb), Allapichai, Fakirappa and Husaingadu, we have obvious traces of Hindu influence. When a Musalmani loses two or three of her children successively, the new-born is just as among the Hindus, nominally sold to a father of many living sons or exposed soon after birth on a dung-hill, is named Kuppai Rowther or Gudu Mian and has his nose pierced. As examples of the many ceremonies of childhood which have lost their Islamic simplicity and been elaborated in the Hindu fashion mention may be made of the rite of salt-tasting *Chatai* done when the baby is able to take any food stronger than milk, and of initiation, *Makhtab Khan* performed when the child is four years, four months and four days old. This latter ceremony resembles in many respects the *Upanayanam* of the twice-born and is celebrated with a pomp and extravagance contrary to the spirit of Islam.*

(2) **Marriage.** Ceremonies connected with marriage may in the case of girls be said to begin

* "Verily those who spend their resources extravagantly are the brethren of Satan." Koran. Para XV Sura-e-Bani Israel.

from the time that they attain puberty and it is significant that this very occasion is celebrated with festivities amongst the lower orders of Musalmans as it is amongst their Hindu neighbours, although such a procedure was not countenanced by the Arabian Prophet and is not current today in purely Musalman countries or even amongst the purely immigrant-Musalmans like the Dakhnis. No proposal of marriage takes place in rural parts unless the horoscopes of the intended bride and bridegroom have not been compared and their suitability ascertained with reference to their respective stars. The Muslim betrothal (*mangni*) has been conceived and elaborated after that of the people around. In place of the pre-nuptial settlement which the intending husband has to make on the bride according to Islamic requirements, the custom of purchasing the bridegroom as it were, has been introduced in Southern India. Amongst the mixed races, the Mappillas, Marakkaras and Jonagans for example, it is the bride's family that seek a husband for her* and make him the offer

* Another feature is that after marriage, the husband lives in the house of the wife just as among the Hindus of Malabar and the Tamil Districts.

of marriage and he in his turn if willing to accept her hand invariably requires a considerable present in addition to the bride's dowry which in North and South Malabar takes the form of landed property as among Nambudris, perhaps designed at first to lure the original Arabs to permanent settlement in the country. With the advance of modern education among Musalmans, the custom of the bridegroom demanding a money present from the bride's party is apparently on the increase and, as among the Hindus, the value of this present varies according to his social status and intellectual attainments. The custom of early marriage is also retained among the converts and is slowly creeping in even among other classes. With the increasing dearth of suitable bridegrooms, public opinion is inclining towards performing the marriage of girls just before or soon after they attain puberty, so that marriage of maids of twenty and above which were so common in the last generation and which are of general occurrence in other Musalman countries, have come to be viewed with disfavour. The date of marriage is fixed in consultation with the *Panjangam* Brahmin or his Muslim

prototype although all days are equally sacred according to Islamic teachings. Though the simple form of the *nikah* devised by Muhammad is purely a civil contract needing no priest and requiring no ceremonial for its validity, it is, unlike elsewhere not considered quite complete without the *shadi* lasting as among the Hindus for a number of days and attended with grand festivity. It is strange that the *Khandanis* of Madras, Dakhnis as they are, regard this *shadi* as practically more essential than even the *nikah* and attach an odium to the offspring of a connection which has not been sealed with the elaborate ceremonialism of a *shadi*. Indeed, the wife even after the *nikah* is not allowed to see the husband until the *shadi* has taken place. Among the minor rites connected with marriage in which traces of Hindu influence are distinctly visible, mention may be made of the formal planting of what is called a marriage post (முகூர்த்தக்கால்) the ceremonious erection of a special pandal, inviting people by offering them *pansupari* at their houses, the bride and bridegroom regarded as taboo and sitting *manja* dressed generally in saffron as a protection against evil spirits, the

parading procession of the different days attended with music and dancing girls; the tying of a *tali** with a scrupulous observance of great ceremony; the distribution of sandal paste which is besmeared all over the body, areca nuts and cocoanuts to the assembled guests; the use of coloured rice and coloured pots in certain ceremonies; the use of a *sehra* or flower chaplet by the bridegroom as a talisman; the whirling three times of a basin containing water, turmeric, cusa grass and other seeds round the happy couple now and again to avert the evil eye; the *Kulavaidal* and *Papparakkolam* of the Marakkayars; the playing of the bride's and bridegroom's people with saffron water; the Ravuthan custom of bathing the bride and bridegroom together with one piece of cloth tied by them at both ends; the bride being sent out soon after marriage in procession to bring water from the village well; and many other ceremonies which it is needless to describe in detail. A reference in this connection may be made to a

* The *tali* differs with different setions. The Mappillas use a gold chain or a string of beads, the Dudekulas a string of five beads, the Dakhnis two rows of black beads, the Marakkayars a fourfold thread of black beads with a gold piece in the middle.

custom prevalent among the Mappillas and the Marakkayars which is perhaps a relic of the old Arab ways on the coast. Dressed like an Arab the bridegroom after the *tali* has been tied takes up the bride, who, being generally tutored, weeps on the occasion and runs away with her to the adjoining bridal chamber. This practice is continued for three successive days among the Marakkayars and has been copied to a certain extent by the Dakhnis.

While on the subject of marriage, it may not be improper to refer to the subject of polygamy. Though the Koran permits polygamy in certain specified instances, still it is not so largely practised among the mixed races and the Dakhnis as among the Ravuttans and others of the convert classes.* This tends to show that polygamy generally prevails only among those sections of the people who have been given to the practice of concubinage. The truth is

* "Musalmans show a higher proportion of wives to husbands than any other religious community, but the figure in their case is brought up by the high percentage in the South Division which is probably enhanced by the fact that the majority of Musalmans there are Labbais who are more polygamous than the other tribes and marry Hindu women freely." Census Report 1901, Vol. XIV p. 61.

that, whatever may be said in theory, polygamy among the Musalmans of Southern India has practically degenerated into a regulated system of legalised concubinage. Generally the first wife is the real mistress of the household, all her rivals doing service under her like the *laundis* or *bandis* of olden times. Hence it is that respectable people do not give their daughters to men who were already married. Only helpless and destitute women accept the hand of one who has got a first wife. The fact that it is only the richer people among the convert classes who take more than one wife and that their second and subsequent wives do not belong to the respectable sections tends to show that polygamy among the Musalmans of the South is but an euphemistic name for the practice of concubinage so fashionable among the wealthy classes of the Hindus.

Death.—A great many of the rites which Musalmans observe on occasions of death have also been adopted from the Hindus. The idea of death pollution which is prevalent so commonly amongst the Musalmans of this Presidency is altogether foreign to Islam. No doubt the Prophet recommended that

when a case of death occurred in any house, the neighbours should supply the bereaved family with the necessaries required for that unhappy day, but at the same time he added, (as if with a prophetic vision of the idea to which his words might lead) that such a course was to be adopted merely because the bereaved people were not on such mournful occasions, to care to cook food and there was the danger of their suffering from starvation.* As it is, however pollution has generally come to be recognised for at least two days and no food is cooked in the house of mourning, the family being supplied by its relations. The clothes of the dead are not used again in the family, but are distributed to beggars and such others as might care to have them. The only mourning prescribed in Islam is for the widow, who must remain in seclusion for four months and ten days, during which time she is forbidden to marry. But in practice the period of mourning lasts for six months and is observed by the whole family. During this

* Abu Daud and Tirmizi record that the Prophet issued this injunction when he heard of Jaafar's death. Talkhis-us-Sabah, Vol. VI Ch. 7. p. 282.

period no festivities are held in the house or even attended if held elsewhere, by the blood relations of the deceased. New clothes are also not worn. The Koran or the *Hadis* does not enjoin any particular form of mourning even on the widow, but as a matter of fact she, as among the Hindus, breaks her bangles and *tali* and never again wears a bracelet or nose-ring until she marries again.

The ceremonies observed after funeral are likewise no part of the orthodox faith of Muhammad. On the third day for instance, *Ziarat* is held at the grave at which all relations and acquaintances of the deceased attend. Passages of the Koran are read and a prayer is made that the merit of recitation may reach the soul of the deceased. A cup containing flowers mixed with sandal paste is passed round, from which each person takes some flowers and throws them upon the grave. Death feasts are held on the 9th, 19th 39th and 179th day after the funeral as well as on every anniversary day, and in the offerings made on such occasions in rural tracts among the lower class Mussalmans, of all the articles of food, drink and sometimes even dress which the

deceased person was accustomed to use, one sees unmistakably traces of the animistic idea that the soul suffers for the necessities it felt during its sojourn in this mundane world.

Inheritance.—As regards succession and inheritance, the mixed races and converts follow Hindu law and usage, though these are opposed to the express injunctions of the Koran. Among the Dudekulas* and Ravuttans† female children are debarred from the right of inheritance to which they are entitled under Islamic religion. The Mappillas, especially those north of the Kotta river, eight miles to the north of Calicut, have adopted the peculiar and distinct Nayar rule of *Marumakkhatayam* whereby a man recognises his sister's children as his legal heirs and successors, and not his own. The practice is ascribed‡ to the orders of the Rajah of Chirakkal and seems to have been further encouraged by the example of the Bibi of Cannanore, the head of North Malabar Mappillas. The sacred offices of the

* Bellary Manual p. 57.

† Tanjore Gazetteer p. 60.
Madura Gazetteer Vol. I p. 29.

‡ *Vide* Pharosah's Gazetteer p. 514.

Thangal and the Makhdum are also inherited in the female line, the nephew, and not the son being the successor.* The minor offices of Iman to various mosques are filled up similarly by the Thangal. Even among those who follow the ordinary Musalman law in South Malabar, the Hindu joint family system is kept up and father and sons have community of property to be managed by the father and after his death by the eldest son.†

Feasts and Festivals.—Many of the Musalman feasts and festivals as they are performed in Southern India bear a great resemblance to the feasts and festivals of the Hindus and have no doubt been copied from them. Mention has already been made of the feasts which Musalmans hold in connection with birth, marriage and death rites. We have also seen that the anniversaries of saints are celebrated as against the express injunctions of Islam just in the same manner as the Hindu festivals are celebrated. Reference has already been made to the practice of the Dudekules in worship-

* Buchanan's Travels Vol. II p. 103.

† Madras Manual of Administration Vol. III p. 445.

ping tools on the Bakri^d. Among this same section, many observe the Hindu fast of Saturdays. Rayuttans are still in the habit of eating on plaintain leaves and *pathrullis* as Hindus, and of touching the feet of elders as a mark of respect. During the Ramzan festival, people go to the *Id-gah* in procession with the native band playing and the drum beating. The Shaban festival is celebrated just after the fashion of the Deepavali of the Hindus. But the most notable Musalman festival which bears great resemblance to the Hindu processions of god's cars and *palkies* is certainly the Mohurram. This festival lasts for ten days and the proceedings of the last two days may be taken to illustrate its essentially Hindu character. On the ninth night most of the *panjahs* (representations of the martyrs' hand) and *bazias* (representations of the tombs of Hasan and Husain) parade particular streets with music and lights. On the tenth day, the *tabuts* are taken to be cooled in a tank. On both these occasions, many people bring out and pour water under the *tabuts* and not before them, and thousands of men and women throw *abeer* powder upon the *panjas*. Sometimes, these *tabuts*

use to have before them a censer, the ashes from which are distributed by attendant *fakirs*, mostly to Hindu women. Whenever one *tabut* comes to the place of another or of a *panja*, both circumambulate the fire pits (*alāva*) and the attendants dance round them also both before and after. This ceremony of walking through fire is not considered a general religious observance, but is restricted to those who have to fulfil vows made voluntarily. In all these one cannot help observing the strongest resemblance to the Hindu processions, to the mutual visits of Hindu idols borne in chariots, to the distribution of ashes from *gosayin's* fires, and to the wild fire-dances of the *holi*. It is remarkable that Hindus, specially of the lower castes are most enthusiastic in celebrating the Mohurrum and keep it up by themselves in places where Musalmans have ceased to celebrate it.

vi. Architecture.

Even in building their houses, Musalmans have been influenced by their Hindu neighbours. The Musalman houses encircled by large walls, on all

sides and with apartments distinctly set apart, for males (*mardana*) and females (*zenana*) are disappearing in Musalman quarters of large cities and in their place we find houses with two pials in front immediately followed by a passage with a large pial on one side, the passage opening into a square or court, on the four sides of which run narrow verandahs leading into rooms in the corners. Another passage opens in the middle of the verandah facing the front passage and leads into a backyard. There is no *zenana* or *mardana*. Whatever the convenience of such houses to others they are ill-adapted to Musalmans observing the *purdah* system. The most noteworthy influence however which Hinduism has made on Musalman architecture in Southern India is in the case of the Mappilla mosque, the following description of which is given by Mr. F. Fawcett.*—“The mosques of the Moplahs are quite unlike those of other Mohamedans. Here one sees no minarets. * * * * *

* * * * * the Moplah

* Asiatic Quarterly Review. Vol. IV p. 301.

mosque is much in the style of a Hindu temple, even to the adoption of the turret-like edifice which among the Hindus, is here peculiar to the temples of Shiva. They often consist of several storeys, having two or more roofs, perhaps in imitation of the Kaaba at Mecca, one or more of the upper storeys being usually built of wood, the side sloping inwards at the bottom. The roof is always pent and tiled; there is a gable end at one extremity, the timber on this end being often elaborately carved." This resemblance of the Mappilla mosques to Hindu temples is due to the fact that many of them were once Hindu temples. Apart from this, it is interesting to note that most of the notable mosques which Musalmans have built in South India are adaptations, tinged with Hindu influences of the styles prevalent in Northern India. One remarkable instance of this is the mosque at Seringapatam in which as Fergusson points out "all propriety of design is gone either as regards its purpose as a mosque or as an architectural composition combining agreeable form with appropriate details. It is easy to see that the form is suggested by one of the great 'gopuras' or gateways of the

Hindus leading to an insignificant sanctuary."* Even in the Juma Musjid of Adoni, which Meadows Taylor describes as a fine specimen of the florid architecture more elegant perhaps than any building of its kind in Bijapur itself, he notes several traces of Hindu influence in its details such as the balconies and panels of minarets, the latter of which contain figures "of very Hindu form and foliage of a design which though exquisite is not Saracenic."†

vii. Language.

In the case of the native converts, the change in religion has not been followed by a change in language. They still adhere to the language of the parts in which they live. Thus the Dudekûlas living in the ~~Ceded~~ Districts speak Canarese and Telugu but of a corrupt form as most of them are illiterate. They use their vernacular even where no other Musalman would use it. Instead of the Arabic formula of greeting used by all other Musalmans, the Dudekulas when they meet each other use the Telugu form of

* Quoted in Bellary Manual p. 200.

† 'Architecture of Bijapur' p. 93.

salutation, *Niku-Mokkattuṁu*. The Ravuttans of the South speak Tamil and have even furnished some fair Tamil poets.* The Mappillas, Marakkayars and Jonagans in whose veins there is a strain of Arab blood have been greatly influenced by Arabic. Thus the language of the Jonagans and Marakkayars, though Tamil contains a large admixture of Arabic words and the character is Arabic. The Mappillas use a written character peculiar to themselves and very different from the present Arabic. The language itself is a curious polyglot of Malayalam the local vernacular, Arabic, Tamil, Telugu Hindustani and many other tongues being a combination and corruption of all. Few of them except their priests know the language of their original country, Arabic, and they have never acquired the language of the country in which they live so as to speak it in decent purity. Even the language of the Northern immigrants which was originally Urdu has gradually undergone a change. It is due to the fact that during the 16th and 17th centuries the Musalman kingdoms of the Deccan were isolated from and often in hostility to

* Umar Pulavar, Kunangudi Masthan Saheb, Ibrahim Pulavar etc.

the Moghul Empire of Delhi.* The Urdu of the Southern Musalmans thus itself underwent modifications and corruptions and became what is known as the Dakhni dialect of Urdu. Its vocabulary has received many additions from the South Indian vernaculars, and even in grammatical structure it has come to differ in two main points from the Urdu of the North, viz. in its rejection of the part of speech styled the "*casus agentis*" and of the relative and correlative pronouns "jo" and "so" the difference being the result of the contact of Urdu with the Dravidian languages Telugu and Tamil. Tamil and the other vernaculars of Southern India do not possess a distinct relative pronoun. It is inherent in the relative participle of which there are three forms indicating relatively past present and future. The Musalmans of Southern India have adopted this construction by suppression of the relative pronoun 'jo' and by a modified use of the correlative 'so'. They affix it either to a verbal participle or to a verbal tense or to a whole sentence

* *A'ab-e-Hayath* by Shamsul-Ulama Moulana Mchammad Husa'n Sahib Azad-Lahore.

which then respectively become relative attributes of the substantive immediately following 'so' and the case of this substantive is determined by the syntactical position it holds in the secondary or dependent clause. Thus, with its adherents loosely scattered all over the Presidency, without any possibility of an organic life growing amongst them, and with official recognition unaccorded, Urdu has had to yield to the influence of superior numbers around, in spite of the natural conservatism of the Dakhnis and their anxiety to preserve their language in its pristine purity. And the exigencies of life amidst Hindu environment have compelled Musalmans to keep their accounts and carry on their correspondence in the vernacular of the District.

CHAPTER IV.

CONCLUSION.

A New-Born Tendency Towards Separatism.

Thus it will be seen that the Musalmans of Southern India have either retained or adopted many of the manners, customs and even religious beliefs, and practices of the Hindu people from whom they have sprung or amidst whom their lot has been cast. The animistic belief in evil spirits and the methods adopted to propitiate their wrath ; the blind veneration paid to saints and others considered holy and the offerings made at their tombs as well, as the festivals and processions organised in their honour ; the unreasoning faith in astrology, divination, magic and kindred superstitions supposed to foretell the future ; the caste-like divisions into which the general society is divided with its higher and lower grades and the degraded position which is in practice assigned to women in the social scale ; the elaborate rituals and extravagant ceremonies connected with birth, marriage and death ; the ways in which a person's property is disposed of either during

his lifetime or after his decease—in all these, one finds not merely the violation of important Islamic doctrines, but also strong points of resemblance between popular Islam and popular Hinduism. This community of life and thought with the Hindus is specially observable amongst the descendants of converts like the Dudekulas and Ravuttans who in rural tracts especially can hardly be distinguished from the Hindus around. Mappillas and Markkayars who are of mixed descent, though generally more orthodox than other Musalmans, have naturally inherited beliefs and practices of the Indian races of the coasts along with manners and customs which are essentially of Arab origin. The Dakhnis and the Navayets are the only people upon whom the influence of the Dravidians has not been so powerfully exerted; nevertheless, it must be admitted that these classes of Musalmans as well, have, in their passage through the North, adopted many of those elements, whether doctrinal or of usage, which are common to all the races professing the Hindu faith. As regards language, the converts and the mixed races, who form the bulk of Musalmans of Southern

India, share with the Hindus around them the vernacular languages of their common motherland whilst the rest consisting of the Dakhnis and the Navayets speak Dakhni, a modified form of Urdu. It is noteworthy, however that a feaction has set in and that Musalmans all over the Presidency particularly the residents of large towns are making vigorous attempts to shake off most of the factors in social and religious life which they have in common with the great bulk of their Hindu bretheren but which go against the spirit of their religion. The first motive power towards this was supplied by the Wahabi movement, which has here been of the character only of a puritanic revolt against popular Islam, an earnest striving after a more intense Islamic life. This movement is supposed to be on the wane.* But as a matter of fact, it has been extending day by day and has now become quite general though under other names due perhaps to the unenviable political significance attached to its original designation. The educational awakening which has recently been witnessed in the community

* North Arcot Manual p. 791.

with the springing up of Arabic Colleges like those at Ponnani, Kayalpatham, Vellore and Bellary, and schools of modern type like those at Ambur and Vaniyambadi imparting religious instruction side by side with secular, and the formation of *Anjuman*s and *Jamaats* to push forward the cause of Musalman education and social reform, form but a single phase of the wide movement to revive Islamic ideals of life and conduct. The translation of the Holy Koran into Urdu* the publication of minor Urdu commentaries† and their widespread study, not to speak of writings in the local vernaculars, have served to open the eyes of the people to the real character of the religion of the Prophet. With the spread of education and culture, it is felt that the influence which Hindu religion and society have exerted on Musalmans has not on the whole, been quite wholesome and that as the Hindus themselves are endeavouring to give up most of their irrational beliefs

* By Moulvi Shah Abdul Khader Sahab, Moulvi Shah Nasirud din Sahab, Dr. Nazir Ahmed, Mirza Hairat, Moulvi Wahiduzzaman and many others.

† By Sir Syed Ahmed Khan of Aligarh, Moulvi Abdul Huq of Delhi and Nawab Siddiq Husain Khan of Bhopal.

and baneful practices, there ought to be no excuse for keeping up in the Musalman body politic the foreign excrescences which have considerably retarded its healthy development. This feeling pervades large masses of the community and is being made general by the appeals of scores of itinerant *Moulvies* and *Aalims*. It is due to this feeling that the Sahebmars of Ambur and Vaniyambadi, who are Ravuttans by origin, have so far transformed themselves in dress, manners and customs that it is really hard to distinguish them from the Dakhnis. The other classes of convert Musalmans are also slowly moving in the same direction. The aversion of the Ravuttans to be photographed in the dress of their forefathers is a further indication of this spirit of change. Inter-marriages between the Dakhnis and the Marakkâyars are not rare at Porto Novo and Pondicherry, whilst the Sahebmars of Salem and North Arcot have advanced so far that they do not observe any restriction in this matter. Even a change in language is being attempted, and Urdu, as containing a considerably large mass of Islamic literature is taking the place of local vernaculars and fast becoming the common

tongue of South Indian Musalmans. Important sections of Rayuttans and Marakkayars in Madras, and the large towns in the Central Districts have given up Tamil in favour of the Dakhni dialect of Urdu. Indeed it will not be wrong to describe Musalmans at present as fast becoming welded into a homogeneous people in their earnest endeavours to approximate towards the Islamic ideal of brotherhood and practice their religion in its pristine purity. Whether under these circumstances, a fusion of Hindus and Musalmans, so much advocated by certain Indian politicians is possible, is certainly problematic. The tendency of Musalmans appears to be towards separatism and the attitude which they have of late adopted in politics is illustrative of a phenomenon which no careful observer of their progress can fail to notice.



APPENDIX.

BOOKS CONSULTED.

The *Koran*.

The Traditions.

Tarikh-e-Perishta translated by Briggs.

Munthakhab-ul-lubab—Muhammad Hashim Khafi Khan
Nizamul Mulki Vol III Mss (1135-A.H.)

Tauzak-e-Walajahi, Burhan Khan Handi, Mss (1193-A.H.)

Nashan-e-Haidari—Syed Husain Ali Kirmani (1118 A. H.)

Guldasta-e-Karnatic. Hakim Baquir Husain Khan
Mss. (1255 A. H.)

Taqi-atul Iman. Moulana Ismail Shahid (1291. A. H.)

Razat-ul-aulia. Shah Saifullah (1314 A. H.)

Tarikh-e-Nayath. Shamsul-Ulama Nawab Aziz Jang
Bahadur. (1327. A. H.)

Tohfatul Mujahideen. Arabic work on the History of
Muslims in Malabar translated by Mr. J.
Rowlandson and published by the Oriental Transla-
tion Fund (1833.)

Ganja-e-Khudrat. Muhammad A'zuddin Khan Baha-
dur Musthakhim Jang Nami. (1232. A. H.)

Khissa-e-Naihad Vali.—by Syed Taher Ali (1287 A. H.)

Tinerivilakkam. (திருவிளக்கம்)—Maghdum Muha-
mmad Pulavar.

Life of Baba Faqraddin. Manuscript in Hindustani
verse.—Hyder Maстан Husaini of Penukondah
(1247 A.H.)

Taylor's Oriental History Manuscripts.

Mackenzie's „ legends from Kerala Ulpathi.

The Travels of Marco-Polo—Col. Yule. 2 Vols.

Cathay and the Way Thither (Hakluyt Society)—Col. Yule.

History of India as told by her own Historians—Vols I,

• II & III.—Sir H. M. Elliot.

History of the Tinnevely District—Bishop Caldwell.

The Preaching of Islam—T. W. Arnold.

The Spirit of Islam—Syed Amir Ali.

History of Mysore.—Col. Wilkes.

Journey through Mysore Malabar and Canara—Francis Buchanan.

Land of the Perumals—Francis Day.

Articles on Mappillas.—Indian Antiquary 1889 & 1901

Asiatic Quarterly Review Oct. 1897

Madras Review Aug. 1896. and May 1897.

Madras Christian College Magazine

July 1896 and Aug. 1901.

Government Publications.

Census Reports.

Gazetteers and District Manuals.

Administration Reports.

Madras Manual of Administration 3 Vols, 1885.

Madras Museum Bulletin. 4 Vols.

Castes and Tribes of Southern India—Edgar Thurston.

Ethnographic Notes of Southern India. „